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COMMUNICATIONS.

ON CAMP-MEETINGS.—NO. II.

To the Editor of the Luminary,

SIR:—The suggestions of my last No. as to the state of things amongst us at this day, was, it is very likely, more satisfactory to some, than the *conclusions* which were drawn from them, as to the importance of Camp-meetings. But the questions at once arise before the enquiring and pious mind, "if the moral aspect of things be really thus bad, ought not something to be done; and if the ordinary means of grace are now found inadequate to the production of the desired result; ought not the means to be varied for the sake of good?" The absurd veneration for the gifts of ministers, whether real or supposed, ought to be prostrated in the dust; the discouraged preacher of the gospel ought to be encouraged; every laborer, as to office, ought to be a laborer in fact; all ought to be doing something; and if Camp-meetings are calculated to set the gospel machine into operation; if these will arouse the christians from their torpor; if these will put an end to the extravagant discussion of the question, "who is the greatest?" and set the pious to enquire anxiously, "what shall be done for Zion and for Jerusalem?" then why not have Camp-meetings? Why not go into these meetings, upon all hands? Why not prosecute them heart and hand?

But the picture of things in my last No. may be denied or doubted. Alas! the coloring of that picture might have been heightened, without any violence to truth. It might have been justly stated, that a general declension pervades our church in Kentucky, embracing in its stupifying effects, the clergy, the lay-eldership, and the people. It might have been triumphantly enquired, (if indeed the notion of any sort of triumphant feeling can at all be admitted in so melancholy an affair,) where are now the multitudes, crowding eagerly and yet solemnly to the assemblies of the saints? Where are now the anxious seats, bending under the many occupants? Where now are those numbers who say to the man of God, "thy people shall be my people, and thy God my God?" All can see the change which has taken place. The Galilean speech is not spoken as it was; the spirit of prayer has died away; coldness has taken place; many very many "are at ease in Zion," and the "woes" of God hang over our heads. In fine, the lethargy, the deadness, which we see in every direction, call for the putting forth of their best energies, on the part of our human spiritual physicians, in the hope that the GREAT "PHYSICIAN," will give the "balm," will apply the healing power.

In the remaining portion of this No. I will adduce three or four arguments, which, for several years, have been operating in my mind, in favor of the meetings in question. I say *three or four arguments*; but in thruth, what I here have to say further, is perhaps only an extension of the course of thought already commenced in these pieces.

1. *How shall our preachers get access to the vast numbers who are "perishing for lack of knowledge?"*

Your ordinary services, sir, will not attract the multitudes. Even your four days sacramental meetings will not bring them out fully. There are, evidently, great numbers of our dying fellow-citizens, who never hear *your* preachers; who never hear the word of God from *any* preachers. None of the cumstomary methods can move them. They still hang off; they still are hanging contented over the abyss of many horrors. O, if any method can be devised, which is not unscriptural; which is not expressly objectionable, to bring these multitudes to hear the "words of eternal life;" may we not try that method? If those who are at their homes from Sabbath to Sabbath, slandering the friends of Jesus and of his *day*, as the enemies of civil liberty, can in any way be induced to come within hearing of "the joyful sound," should we not "compel them" to come forward? Yes, if these many dying can be allured to preaching; yes, if they can any-wise be induced to attend upon the teachings and the exhortations of our ministers; let us arouse them for their well-being, even by means of Camp-meetings—I say, *let us!* And I thus speak with emphasis, from a view to some pecularities amongst Presbyterians. Every one knows that many of those whom our Divine Lord probably included amongst "the poor" of his day, who "had the gospel preached unto them," do not hear Presbyterian teachers, and are bitterly prejudiced against them. Something about our manners, or our methods, or our doings, keeps these unhappy persons at a distance. And I do not now stop to enquire into the causes—the effect is enough; the effect is sufficient to admonish us to go forth, in some new way, if needful, to "preach the gospel to every creature."

2. *Can we not, in any way, gain the* PROTRACTED *and the* UNDIVIDED ATTENTION *of men, to God's word and ordinances?*

This question may easily be answered. The result enquired of, may be obtained, by the services of the Camp, if it can by any services whatever. And it really does strike my mind, that in the third, and in the fourteenth, and in the fifteenth chapters of the gospel of Matthew, something like Camp-meetings is brought before us. The Baptist "came preaching in the *wilderness* of Judea;" and Jesus, in one case, "departed into a *desert place apart*;" and in another case, declared, that "he had compassion on the multitude, because they had now continued with him *three days, and had had nothing to eat.*" I repeat, all this does *look like* the meetings which I am favoring. For when it is asked, *for what purpose* it was, probably that John, and afterwards his master, thus withdrew, far from the common habitations of men, with a view to their ministrations; one is immediately led to *reason*, which might well have induced their course:—The Baptist expected, and our Lord *knew*, (his is our supposition,) that the seclusion of the places, and the uninterruptedness of the services, and the having of men's eyes fixed upon the proper objects of their attention, would all have the most valuable tendencies. The calculation was that all the circumstances would be favorable, to real attention, to close meditation, to earnest enquiry, and to the receiving of the truth. And why not, at this day, expect similar results from similar circumstances and causes? Why not now a wilderness or a camp, as the scene of action; the whole time employed in the work of instruction and of devotion; the exclusion of the world, as far as possible, from the work of God, and the great business of the salvation of souls? Why not now, *a devotedness*, at least for a protracted season, occasionally, to the greatest of all the objects, which can ever possibly solicit the attention of man? Why not, at this day, as well as in the days that are past, a making of religion *a business?* Why not, even in this day of modern philosophy, endeavor to persuade men that piety, that *earnest piety*, and an habitual preparation for death, constitutes "the one thing needful."

3. *Is there no way of setting all the servants of Jesus Christ about making real exertions in his good cause?*

At present, it must be admitted by all, that our elders, and deacons, and members are not, in general, very active in the duties of their stations. I have seen great difficulty, on the part of ministers, in keeping up prayer meetings &c., from the unwillingness of christians to come forward, even where they acknowledged the duty, in words. I have seen the cause stagnate, for the want of a little activity amongst the lay members of the church, as well as for the want of energy in preachers of the gospel. But would not Camp-meetings obviate these difficulties, at least in some measure? Would not the warm moral atmosphere of the Camp, have some tendency to press home upon the minds of our Lord's servants, that question which makes so prominent a figure in one of his own parables, "*Why stand ye here, all the day, idle?*" Would not that life and spirit which the Divine Spirit has often called into being and exercise in camps, frequently impress upon us that that being who has "given some apostles, and some prophets, and some evangelists, and some pastors and teachers;" hath also, (through his servant,) enjoined it upon all his people, in all stations, to "exhort one-another daily, lest any be hardened through the deceitfulness of sin?" To me, these matters seem quite plain. I cannot see why the christian army should not be in general action: or how those meetings, if well conducted, could fail of producing, under God, such a result: or why, if such would prove to be the fact, we should not adopt and encourage meetings, which our condition calls for.

4. It is worth our while to treat this subject, in view of the PEACE *of gospel laborers, and of the general church of the Saviour of men.*

Sir, I greatly mistake, if these meetings would not promote, in the place of lessening, heaven-born peace. They will do this, whilst men labor, and pray, and communicate together, in a common work. For oneness of object, and zeal in its pursuit, must produce oneness of feeling. Camp-meetings would go to obviate and prevent that tendency to division, which is now but too perceptible in the "venerable Presbyterian Church;" where the so great separation of brethren into distinct congregations, like the separation of political men into nations and tribes, serves to produce feelings and affections and interests, rather particular than catholic. The soldiers of the cross, (if the figure may be allowed,) at these meetings would fight by each others side; would conquer, and triumph, and rejoice together; would be endeared to one another, by a thousand matters of interesting and tender character.

And are not these last notions in conformity with what St. Paul says to the brethren at Thessalonica?—"We beseech you, says he, to KNOW them which *labor* among you, and are *over* you, and *admonish* you, and to ESTEEM them very highly, in love, for their work's sake: AND BE AT PEACE AMONG YOURSELVES!" The apostle here recommends to preachers and people an attention to their mutual duties; and, by a very natural association, he brings up that *peace and harmony*, which mutual good offices, are so wont to produce in society, whether civil or religious.

Yes, dear brethren, such, as I am persuaded, would be the result of Camp operations, as to the church's peace. Many bickerings would cease; and a new order of things would ensue. Our friend Philo, too, would discover, that the want of a congregation of his own, does not decide a man to be unfit, either for preaching, or for the business of a Presbytery. He would see, that his definitions of the words "minister" and "bishop" are not agreeable to the mind of God. He would find that men would arise amongst us, who could follow (*sed longo intervallo*) even Whitefield, in the blessed course of that apostolic man; men who would put to shame the wicked fastidiousness of some of our congregations; where those servants are despised, whom our Lord hath sent to do his work; where the weaver of sounds is often sought after, rather than the "preacher of righteousness"—and where immortals appear willing to be charmed into a fatal forgetfulness of God, and of their accountability, and of heaven. Yea, this brother, (for such I take him to be) would soon meet with practical confutations of his new doctrine concerning bishops, such as would convince his head by warming his heart.

Having now mainly exhibited my argument, on this controverted subject, I for the present desist. In a closing No. I shall offer a few things farther, in the way of answer to objections. I shall still most religiously abstain from any species of assault, upon B's. feelings. The only objects in view, with us all, I doubt not, are truth and the advancement of true piety; and we must not by any means bring our motives into question with the candid and judicious, by heat of temper, or acrimony of expression.

CALVIN.

For the Western Luminary.

THOUGHTS ON INTELLECTUAL AND MORAL CULTURE.—NO. II.

The infantile mind is susceptible of culture much earlier than parents and instructors are apt to imagine. It has too long been the almost universal custom and that too among the pious and conscientious, to permit their children to emerge from infancy, without having made any effort to discipline either their intellects or their hearts. Thus the most favorable season for implanting the seeds of knowledge, is suffered to pass by unimproved; and not only so, but in place of that useful instruction, and those religious impressions, which can be much easier and more permanently made at this season than any other, the mind becomes pre-occupied with that which is pernicious, and the heart becomes a nursery for the worst passions of our frail and sinful nature. Man is, by nature, deeply, totally depraved. This is the declaration of the scriptures of truth. And every parent and every instructor of youth, who rightly understands his business proceeds upon this principle. A firm conviction of the truth of this declaration of the almighty, is the first step in the acquisition of that most important of all knowledge,—a knowledge of human nature. "The proper study of mankind is man." Those who thus suffer the tender and susceptible season of infancy to pass away, without making an effort to discipline and cultivate the minds and the hearts of their offspring, because they suppose such efforts unnecessary and unprofitable, are acting under the influence of an error, than which few things have been more deleterious to the well being of society, and the happiness and usefulness of individuals.

From the very nature of the human intellect, it cannot be stationary. And knowledge, in the infant mind, is ever progressive. The faculties are ever strengthening; the susceptibilities of receiving knowledge are ever increasing. Moreover, a desire of knowledge is a prominent trait in the character of man. Who has not seen the child forsake his rattle and his whip, to listen to something his father was narrating? Who has not seen him forget his toys and his sweetmeats, while hanging with breathless attention on the lips of his mother; who was perhaps making some casual remark, unconscious of the intense interest she had excited in the bosom of her child? And who has not seen the flash of indignation lighten the eye and mantle the cheek of this infant man, while he listened to the story of tyranny and oppression? Who has not witnessed the softening expression of sympathy, and the generous tear which flowed down his infant cheek, as a spontaneous tribute, to the tale of suffering humanity? What is this curiosity, but that desire for knowledge implanted in all men? And what is this exhibition of emotion, but a developement of those better feelings, which, in spite of our depravity, find their entrance to the heart? The infant mind lies not in a state of torpor; the infant heart is not devoid of sensibility. The faculties are ever active; the feelings are ever alive. There must, in the very nature of the case, be a continued accession of some kind of knowledge; a continued strengthening of feeling, on the character and moral tendency of which are mainly suspended the future destiny of the child. When will parents awake to the importance of this subject? When will they learn, that the spring time is the proper season for assiduous culture, in the intellectual as well as in the physical world? What should we think of the industry and skill of that husbandman, who would permit the season of spring to pass away, and the heat of summer to approach, before he had commenced the annual cultivation of his lands? What should we think of the policy of him who would delay the preparations for sowing his seeds, until the soil was pre-occupied by the rank weeds and the briars? Foolish and unwise as this would appear, yet the man who pursues this course, acts wisely in comparison with him who delays the cultivation of the intellect and of the heart, in the spring time of their existence. If the heart of every human being, infant as well as aged, be naturally as prone to evil as "the sparks are to fly upwards," which no one who believes the declarations of God will feel disposed to doubt: how zealous should we be to implant correct principles and excite proper feelings in the infant mind. True, we cannot eradicate this evil principle; that is the work of Omnipotence; but we can counteract it, and prepare the soil for the seeds of Divine grace. If any one is sceptical as to the possibility of instruction so early as is here contemplated, and its powerful and uniform tendency to elevate the moral character, let him read the biography of such examples as Doddridge, and Newton, and Cecil; and then learn what blessed results have already been produced by that most powerful and beautiful engine, infant school instruction, and he will feel that these statements and representations are something more than mere hypothesis.

It is very erroneous to suppose that a child is to be benefitted in proportion to the number of hours in each day he is confined to his book. Yet how prevalent is the idea, that he must be the best teacher who gives the largest lessons, and grants his scholars the least respite from their studies. This mistake is productive of more evil than one might, at first glance, be led to imagine. It is a trite remark, that a bow long bent loses its spring. Every student has felt the lassitude and exhaustion produced by unremitting application. Every one that has been accustomed to severe study, well knows its tendency to depress the spirits and to create a distaste for every thing like mental exertion. How common is it for us to experience a sort of distaste for certain books and certain branches of study which occupied us in our school-boy days. And were we better skilled in tracing causes from their effects, we should, no doubt, often charge our own meagre attainments in knowledge and our indisposition to study, in a great degree upon the ignorance and unskilfulness of those from whom we received the rudiments of our education; and who, consequently, were greatly instrumental in the formation of our intellectual character. The human mind is so constituted, that it cannot be long vigorously exercised, at a time, without experiencing something like a temporary prostration of its powers. And this remark is particularly applicable to children. In conformity to that universal but mysterious sympathy which ever exists between the body and the mind, their faculties are weak and unable to bear much exercise. And when a child becomes wearied, and discontented, and fretful, (as all children will become,) from too protracted an exercise of the mental powers, it is worse than useless, it is cruel, to goad him on still further. For the obvious tendency of such a course is to create a kind of despair, and a disgust for study, which often attends him to his grave. Restraint and confinement, to say nothing of intellectual labor, set hard upon the natural thoughtlessness and buoyant gaiety of youth. Children should be early inured to discipline, to sober thoughts, but would a wise parent or preceptor lose sight of these natural characteristics which are implanted in children by their Creator, and subject them to a course calculated to defeat the very end he has in view?

The science of education is, perhaps, in its infancy. Within the last half century, much has been done to liberalize and improve it. The system which has heretofore been so common, of operating on children as upon machines, and not addressing them as rational, thinking beings, is beginning to be exploded. The growing popularity of the *Pestalozzian* method of instruction augurs well for the cause of science. And its universal adoption throughout our land, will constitute an era in respect to the grand and deeply important subject of education, hitherto almost unexampled.

JUVENIS.

For the Western Luminary.

SLANDER REFUTED.

MAYHEW, COCTAW NATION,
9th April, 1830.

DEAR SIR:—A few weeks since, I met with a "circular to the people of Hancock, county," signed "Wm. Haile." In this circular are certain illiberal and unfounded insinuations respecting the Missionaries in the Choctaw Nation. At the time, I determined to let them pass unnoticed, with the thousands of idle slanders that are daily poured forth on almost every pious and benevolent enterprize. But hearing that a friend had written a defence of the Missionaries, I consider it my duty to make a few remarks, and state some facts from which those who wish to know the truth, may be able to judge for themselves respecting the insinuations contained in the circular.

Remarking on the bill for extending the laws of the state over the persons and property of the Indians, Mr. Haile says, "For the aborigines, the citizens of this state have manifested every kind and charitable feeling, and I know of no act of oppression ever having been exercised towards them, although they roam to every part of the state, and in large numbers collect in our villages and towns, making the Welkin ring with their midnight yells; proving to us, how impotent have been all the efforts of *money making Missionaries.*" The author has marked as emphatic *money making Missionaries.* He doubtless means his constituents shall understand from this, that the Missionaries in the Choctaw nation are making themselves rich by their business. I might content myself with a direct denial of the charge, and call on Mr. Haile to prove it. But I choose to do more and to state such particulars as will shew how utterly unfounded is such an insinuation.

The property which the Missionaries have in charge is not theirs. It has been placed under their care for the purpose of educating and instructing the Choctaws. The Missionaries are the agents, to manage this property to the best advantage, for the accomplishment of that object. They are accountable to the American Board of Commissioners for Foreign Missions, and to the President of the U. States through the Department of War. An account is kept on the books of each school station, of all that is received from every source, and of all that is paid out. These books are balanced quarterly, and a copy of them sent to the Missionary Society. A duplicate copy of these quarterly returns is retained by the superintendant, and at the close of the year a condensed copy of the whole, is sent to the Department of War, as a part of the annual report. This report generally contains an inventory, more or less particular, of the property of all descriptions belonging to the respective schools.

There are in the Mission, at this time, thirty persons, male and female, including ministers of the gospel, teachers of the schools, and assistants in different departments of labor, who receive no other compensation than their support; and when they leave the service, a sum is allowed them sufficient to defray their expenses in returning to their friends. If they were to receive a reasonable compensation for their services, it is presumed every candid person would think it perfectly right. That they do not receive such a compensation, is the result of their own choice and engagement. They relinquished what they had a just claim to, for the sole object of extending to the Choctaws the advantages of instruction, more widely than could have been done had they received wages. This will not appear strange to those who admit the principles of the gospel as a paramount rule of conduct. Our own hopes of salvation we owe to the voluntary sufferings and death of the Lord Jesus Christ. We believe the knowledge of his gospel to be the greatest blessing that can be conferred on the nations of the earth. His dying command requires that we do what we can to communicate this blessing to those who for ages have dwelt in darkness. This we believe to be in accordance with the letter and the spirit of christianity.

As many have erroneous impressions on the subject of Missions, I hope I shall be excused in giving particulars. Two gentlemen, with their wives, recently left the Mission, in consequence of feeble health. Mr. and Mrs. Wood had labored in the Mission ten years, and were faithful and efficient helpers. For eight years Mr. Wood taught the male school at Elliot, and by his indefatigable labors, lost his health, and probably will never regain it. On leaving they would not consent to take clothing &c. from the Mission, equal in value to what they brought into it. Some articles which they needed, they insisted upon purchasing with their own funds.—They received $150 to defray their expenses, by way of Mobile to New York, and thence to their friends. This is all they have received or expect to receive for ten years hard service among the Choctaws.

Mr. Stuart, the other gentleman, was an ingenious and useful mechanic, he laboured faithfully in the Mission five and a half years and expended a considerable sum from his own funds. He returned with a wife in feeble health, occasioned in part by her teaching and taking care of the native children at Mayhew: his health also was much impaired. They took a less amount of clothing than they brought with them; and received for the expenses of their journey to Vermont the same amount as Mr. and Mrs. Wood. I am unwilling to believe that Mr. Haile would wish to abuse such persons, or that he would call them

"*money making Missionaries.*" These persons must have been fully acquainted with the whole system of Missionary operations, and few will believe they would have acted in this conscientious and self-denying manner, had they known it to be a money making system.

It is not my design to represent Missionaries as perfect, nor would I wish it to be understood that all are equally conscientious and self-denying. Events take place among them, as among all other classes of society, which are not as we could wish. But this much can be said, no person has been made rich by being a member of the Choctaw Mission. Those now composing the Mission have not as much property, by the value of several hundreds of dollars as they had when they joined it. In many instances, they have expended from their own funds, rather than be chargeable to the Mission.

It is readily admitted that we have endeavored so to manage the property entrusted to our care, as to make it productive, and the means of extending to the Choctaws as widely as possible, the advantage of instruction, and we have yet to be convinced that this ought to be imputed to us as a *crime*. If it be a crime *we plead guilty*.

By means of the property entrusted to our care, we have established *six schools, in addition* to the three Boarding schools originally stipulated, in our engagement with the Choctaws.

This addition of six schools has been made without any additional grant of funds from the nation.

In this place I would say, under all the circumstances of our present situation, we are far from coveting the privilege of expending public funds, and managing public property. To us it is no desirable task. This property troubles us much more than it does Mr. Haile. We heartily wish a good portion of it was in other and better hands; and as the condition of the Choctaws is vastly different from what it was when we commenced our labors, it is not improbable that arrangements may be made, by which we may be released from so great, so laborious, and so perplexing a responsibility.

But Mr. Haile says, "all the efforts of these money making Missionaries have been impotent." And how does he make this appear? Does he prove it from an examination of the schools, and the condition of the Choctaws in those sections of the nation, that have enjoyed the means of instruction? No such evidence is adduced. But the charge is most triumphantly proved by "the midnight yells" of those Choctaws, "who," to use his own language, "roam to every part of the state." Some of these, as we well know, never return to the nation, and most of them, have probably never heard or seen a Missionary.

We doubt whether all will be satisfied, with this manner of proving things. If Mr. Haile will take the trouble to visit us, we will shew him villages, and districts of country containing many hundreds of Choctaws, where for years, the "Welkin" has not resounded with midnight revels. He might frequently see them assembled in the night, in large companies to hear the gospel, and to pray that Jehovah would pity them in their ignorance and enlighten them; and that he would bless their white brothers around them, and dispose them to treat their red brethren with justice and kindness; and possibly at "*midnight*" he might hear them singing the songs of Zion.

It is admitted by respectable Gentlemen from different sections of the country, who have attended the Choctaw meetings in this part of the nation, that they are, to say the least, as orderly and solemn, as similar meetings in the settlements. These Indians do not roam to every part of the state, nor do they riot in the villages and towns. The contrast shews, whether or not, the gospel has done any thing for the Choctaws.

A gentleman of unquestionable veracity assured me that he had been in the nation 24 months in which time he had travelled much, in different parts of it, and that he had not seen an intoxicated Choctaw in the whole time. Several old Indians of my acquaintance, who were formerly habitual drunkards, have repeatedly had whiskey set before them by their kind friends in the settlements, and been urged to drink, without once yielding to the temptation. These Indians, in a frank and friendly manner, have requested the white people, with whom they trade, that they would not again set whiskey before them. A great war chief not long since handed one of his warriors a bottle of whiskey, and asked him to drink with him. The warrior took the bottle, deliberately walked to the door, poured the contents on the ground, and handed his General back his bottle.

The church in the district now contains more than 120 native members, the greater part of whom are full Choctaws. With few exceptions, they have thus far proved consistent and worthy members of the christian church.

In our permanent schools there are between 200 and 300 scholars. Respecting the progress of some of these, I give the following extract from the report of the Rev. Messrs. Potts and Chase, made by order of the Synod of Alabama and Mississippi, at their late session at Mayhew:—"The members of Synod and other strangers present were invited to visit the Mission schools; and we are not speaking hastily when we say, that these schools gave great satisfaction. The progress made by the children, will, in almost all respects, compare to advantage, with the progress of children in our towns and villages."—Besides those in the permanent schools, there are many others, adults and children, who are occasionally instructed, and who are learning to read their own language. Of the scholars attending the permanent schools, about 160 are boarded at the expense of the Mission, and most of them in the Mission families. Of all those who are learning to read, nearly 200 are full Choctaws. One young man, a full Choctaw, is now teaching a school of his own people, in his native language; another of mixed blood, is teaching a school of English.

Much might be said respecting the progress of the Choctaws in industry and in other respects. But I have protracted this communication far beyond what I originally designed. Enough, I trust, has been said to satisfy those who wish to come at the truth on this subject; others I cannot expect to satisfy.

The Missionary cause, as a cause, will stand the test of the most scrutinizing investigation. It is the cause of truth; the cause of Christ. Errors and imperfections may be mingled in its composition, because it has to be carried on by human agency. The attacks of its enemies will make its nature and effects more extensively and better known; and should they succeed in detecting mistakes and abuses in the management of it, its friends will ever stand ready to correct them. Thus even the efforts of its enemies will add symmetry and strength to this best of causes, and make it more lovely in the eyes of those who love its prosperity.

Yours, very sincerely,
CYRUS KINGSBURY.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 15, 1830.

FOREIGN MISSIONS.

We fear that in the western churches there is not so much interest felt in Foreign Missions as there ought to be. One reason of this lack of interest undoubtedly is, a want of knowledge of the operations and success of these missions. To read the reports and communications of the missionaries and notices of their efforts *understandingly* and with interest, some knowledge of *geography* is requisite. This is a branch of education, that was but little attended to when persons, who are now in middle life, were at school. But now the improvements in books and maps, afford great facilities for gaining a complete knowledge of geography, and it is generally taught in the schools throughout our country. To grown persons, who in their youth had not these advantages, we would recommend, to avail themselves now of these means for acquiring this branch of knowledge so useful and so necessary to the reading of history, newspapers, and especially to the correct understanding of missionary intelligence. At least maps should be examined till the places most frequently mentioned are found, and their relative situation is clearly seen, and can be distinctly remembered.

As we design to give continued notices of the operations of the American Missionaries among the heathen, we present a summary view of their number and stations. The oldest and most efficient Society formed for the purpose of sending the Gospel to the heathen, is the American Board of Commissioners for Foreign Missions, which was instituted in 1810. The American Baptist Board for Foreign Missions was established in 1814.

The Missionaries sent from the United States are in INDIA, BURMAH, WESTERN ASIA, WESTERN AFRICA, SANDWICH ISLANDS, CHINA, and among the NORTH AMERICAN INDIANS.

INDIA.

12 Missionaries, licensed preachers of the Gospel.—*Graves, Poor, Meigs. Winslow, Spaulding, Woodward, Scudder, Allen, Stone, Hervey, Read, Ramsey.* The three last sailed on the 2nd of August.

BURMAH.

6 Baptist Missionaries.—*Judson, Wade Boardman, Kincade, Mason, Jones.* Kincade and Mason sailed on the 22d of May, and Jones on the 2nd of August.

WESTERN ASIA.

10 Missionaries.—*Temple, Goodell, Bird, Smith, Dwight, Whiting, King, Brewer, Robertson, Hill* The four last are sent to Greece—King by Ladies in New-York, Brewer by Ladies in New-Haven, Robertson and Hill by the Episcopal Missionary Society.

WESTERN AFRICA.

1 Baptist Missionary.—*Waring*, at Liberia.

SANDWICH ISLANDS.

11 Missionaries.—*Richards, Thurston, Bishop, Ruggles, Goodrich, Gulick, Andrews, Whitney, Green, Bingham, Clark.*

CHINA.

2 Missionaries.—*Bridgman, Abeel.* The latter is sent out by the American Seaman's Friend Society.

NORTH AMERICAN INDIANS.

25 Missionaries.—We shall name only those under the direction of the American Board.

Among the CHEROKEES.—*Thompson, Potter, Butrick, Chamberlain, Worcester.*

Among the CHICKASAWS.—*Holmes, Blair, Wilson.*

Among the CHOCTAWS.—*Williams, Kingsbury, Wright. Byington, Allen.*

Among the CHEROKEES on the Arkansas.—*Washburn, Palmer.*

Among the OSAGES.—*Vail, Montgomery, Jones, Pixley.*

At Maumee, in OHIO.—*Van Tassel.*

At MACKINAW.—*Terry.*

Among the STOCKBRIDGE INDIANS, 20 miles from Green Bay.—*Marsh.*

In the state of NEW-YORK.—*Elliot, Harris, Smith.*

We have named among the Missionaries only the preachers of the Gospel. Besides them, their wives, teachers and other assistant Missionaries are employed in instructing and evangelizing the heathen. The whole number from this country thus engaged under the direction of the American Board, is about 230 *Native Assistants* 41.

Native teachers of free schools under the care of the Missionaries are 600 or more. Number of converts under the preaching of the Missionaries is about 100. The whole number of scholars is more than *fifty thousand.*

This society has *seven printing presses* in operation; 2 in Bombay, 1 in Ceylon, 2 in Malta, and 2 in the Sandwich Islands.

Thus we have a brief view of what the American churches are doing to impart the knowledge of the Gospel to the heathen, and to persuade them to embrace its offers and obey its precepts. The cheering intelligence, daily coming from the four quarters of the globe, testify that these efforts are not in vain.

In the Sandwich Islands the Lord has magnified the grace and power of the Gospel in a most wonderful manner. Ten years ago not a single native could read a letter, and they were "wholly given to idolatry." Now there are more than 45,000 scholars. Great numbers of books have been printed there, and they are eagerly sought by the inhabitants. They have as a people embraced the christian religion. The assemblies to hear the Gospel preached sometimes amount to 3000. On the island of Oahu there was erected last year a meeting house sufficiently capacious to hold 4,500 persons. At the dedication of it more than 5000 attended.

By recent accounts from these islands, we learn that the Spirit of the Lord is shed down upon the people and many are laying hold of the hopes of eternal life.

Every christian, who delights in the prosperity of Zion, will love the missionary cause, will remember it in his prayers, support it by his benefactions, and rejoice to hear of its success.

"MONEY MAKING MISSIONARIES."

Mr Kingsbury's Answer to Mr. Haile's Insinuation.

On the first and second page of our paper will be found a letter from the Rev. Cyrus Kingsbury. It is a matter of regret that men, who have with so much self-denial devoted their time and labours to instruct the Indians in the christian religion and the arts of civilization, should be compelled to clear themselves before the public of the charge of driving a "money making" scheme. But it is not strange and ought not, considering the present state of the world, to be unexpected. Such treatment to his disciples was foreseen by the Divine Saviour, and upon such as should in this way suffer, he pronounced a blessing, "Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake."

That the cause of missions may not suffer by these accusations, Mr. Kingsbury shows them to be false and groundless not by mere assertion, but by a statement *of facts*. His manner of replying to Mr. Haile's imputation is equally mild and satisfactory.

The friend, who sent us his letter, also sent us a paper, "Spirit of the Age," dated Jan. 29th, 1830, containing a "Statement of Receipts and Disbursements, for the Choctaw mission for the year ending, Sept. 30, 1829," by Mr. Kingsbury, as Superintendant of Schools. This document we were requested to publish. But the pressure of other matter prevents it. From this statement, it appears that the sum expended during the year, if equally divided among the ministers of the Gospel, the teachers of the schools, the assistant missionaries, male and female, their children residing with them, and the native pupils of the schools, that are boarded and provided for, would give only $35 93 to each! Yet these are called "money making missionaries."

TO CORRESPONDENTS.

An Obituary of Mrs. Mary Wilkinson was received too late for this paper. It shall appear next week.

TRANSYLVANIA PRESBYTERY.

The Presbytery of Transylvania, will meet in New-Providence church, on Friday the 8th day of next month, at 11 o'clock A. M. Clerks of sessions are hereby requested to be punctual in forwarding their congregational reports to Presbytery.

JAMES C. BARNES, *Stated Clerk.*
Sept. 3rd, 1830.

For the Western Luminary.

ANOTHER ITEM IN THE PROGRESS OF TEMPERANCE.—On Monday, August 30th, after a solemn sacramental occasion at Rock-Spring meeting house, in Rockcastle county, a sermon was preached on the nature and effects of *Intemperance*, on Exodus xx. 13. After which a Temperance Society was organized with 50 members, about an equal number of both *sexes*.—We consider the cause of Temperance in the neighbourhood of the above mentioned church *almost* triumphant. A greater proportion of *professors* have joined here than is usual in most neighborhoods. With deep regret and anguish of Spirit, we have discovered the awful fact, that the greatest hindrance to the complete triumph of this most benevolent enterprise, is the guilty tardiness of *professors* of religion in fleeing from the "liquid fire." JAS. C. BARNES.

For the Western Luminary.

CAMP-MEETINGS.

SIR:—Your correspondent "B." in the Luminary of September 1st, says, "he (meaning himself) has conversed with several of the brethren in the ministry, and with many ruling elders of different churches, and among them all he has met with but one elder and heard of but one resident minister among us, who is in favor of Camp-meetings." On this statement I have two remarks to make: first, that it would appear needless to write against an error, which could do no harm so long as it was not acted on; and which could scarcely be carried into practice by one minister and one elder. Second, that there is much reason to think that I am the elder alluded to, and, therefore, I am hardly at liberty to withhold the reasons on which my opinion is founded.

"A Camp-meeting," says B., "is where a number of people leave their houses, and live in tents in the woods for several nights and days together, for the purpose of worshiping God." He adds afterwards, speaking of Camp-meetings, "there is no warrant for them in God's word; they are entirely of human invention." I suppose if I produce in answer to this last statement, a contrary ordinance from God's word, it will devolve on B. to give up his assertion. In the 33rd chapter of Leviticus, 33rd to 44th verse, there is given a particular order for one of the solemn annual convocations of God's chosen people. It was "the Feast of Tabernacles"—"a holy convocation"—"a solemn assembly"—"the feast of the Lord"—"a feast unto the Lord seven days."—"It shall be a statute forever in your generations. Ye shall *dwell in booths seven days; all that are Israelites born shall dwell in booths;* that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." If in addition to this I can show that our blessed Saviour was present at a gathering very nearly akin to B's. definition of a Camp-meeting, and sanctioned it by performing of a stupendous miracle, he will not be at liberty to repeat his statement. In the 15th chapter of Matthew, from the 29th to the 39th verse, is the passage I rely on: "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, *because they continue with me now three days*, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, whence should we have so much bread *in the wilderness*, to fill so great a multitude." And the apostle proceeds to relate how *four thousand men*, besides women and children, were fed on a few loves and small fishes. Now I suppose it is much the same, whether, with B., we say "a number of people"—with Moses, "all that are Israelites born"—or with Matthew, "great multitudes;" in either case, it would be a Camp-meeting. Nor do I think it material, whether we call their places of abode "tents," with B.—"booths," with Moses"—or "the wilderness," with Matthew; it is either way a Camp-meeting. You may designate the time by "several nights and days together," with B—"in booths seven days," with Moses—or "they continue with me now three days," with our Lord; it is either way a Camp-meeting. B. says, "their purpose is to worship God"—Moses calls it "a feast unto the Lord"—Matthew says, "they glorified the God of Israel." So singularly near is this definition of Camp-meetings, by your correspondent, to the description given by the great type of Christ, of the yearly assembling of the people of God, (and they were his church too,) to celebrate their miraculous deliverance from captivity; and yet he allows himself to say, "they are entirely of human invention"! So exactly does his own definition of the things he denounces, correspond with a recorded example of Christ himself; and yet he asserts, "there is no warrant for them in God's word." It is asked by B., "shall we be wiser than Paul!" With how much more propriety might I not reply, shall we be wiser than Moses and Christ?

I do not assert that Camp-meetings are of Divine appointment to us; nor that there is any command to us to hold them. But it is clear to my mind that we find examples for them, both in the old and new testaments; and are, by that very fact, both at liberty to employ them, and bound to do so, whenever it shall appear that they are likely to be blessed of God. The scope to the argument against them is, to prove their inutility by shewing that evil has always resulted out of them. This, with deference be it said, is not proved; nor do I admit it; nor do I allow that it is possible to prove it. God never established any thing, which resulted of necessity in harm. God did order the assembling of immense promiscuous crowds of people of both sexes, and all ages and conditions, for days and nights together, for religious worship.—Therefore, it can neither be true, nor susceptible of proof by facts or argument, that such gatherings are inevitably hurtful to religion. That ignorant or bad men might abuse such meetings is very clear. That good and wise men might be unable to prevent all sin at them, is equally clear. And neither admission proves any thing more than the utter wickedness of mankind, and the necessity for greater efforts to make them better.

Even if the method of reasoning which has been used by B. was admissible, when strictly applied, I will admit that some things suggested by him as sources of apprehension, are far otherwise to me. For instance, "that excessive excitement which is most effectually engendered in Camp-meetings"—which startles him so much, is the very thing I want to see produced. I want no error—no confusion—nor heresy—no schism—no strife; but I do want as much ardor, zeal, and holy excitement as God will bless us with. Christians have every where, in all time, been laboring and praying to produce this excitement; let us not turn our backs on what may aid in its production.

I firmly believe that experience is in favor of Camp-meetings. The Methodist church is indebted for a large portion of their great success to their use of them as an extraordinary means of grace. And notwithstanding what is said about "ricketty Calvinism," and and "the present state of the church in those quarters" where they have been resorted to by us, the proof seems to me decidedly in their favor. However, let David Nelson and James Gallaher, and the band of useful men in Ohio and Tennessee, who have been foremost in this work, answer that by their lives, and God's blessings poured out on their labors.

There are reasons which apply with peculiar force, why Presbyterians should generally engage in meetings of this kind, some of which I will briefly suggest.

1. From the general character of our people, there is reason to believe that they could be conducted without the disorder which sometimes attends them in other churches. This fact is abundantly proven by experience.

2. From our doctrine and practice on the subject of the admission of church members, there is a sufficient security against the apprehended evil, that unconverted persons would be admitted under strong animal excitement.

3. The revivals in most of our churches have been directly connected with sacramental or four days meetings. Camp-meetings are only another step in the same direction, which we are thence encouraged to take.

4. No preachers have so few opportunities of addressing casual hearers as ours. Scarcely any others have statedly such small congregations; we, therefore, make fewer converts and increase more slowly than several other sects.

If men will not come to the gospel, it must be carried to them. In whatever is not improper the public taste and habits should be consulted. At Camp-meetings you may offer salvation to thousands at once; in your ordinary services this is impossible. People will attend your Camp-meetings and hear you preach, that will not attend your churches.—The reasons are plain enough, but the fact is all we want.

It was the habit of the Romans, and it was one of the secrets of their irresistible march to grandure and empire, to adopt at once whatever implements of warfare they found among any people, more perfect than their own. All pride of ancient habit was stifled by their wise forecast. For a far different and holier purpose, we should in this take counsel of them; and in the spiritual warfare in which every christian's life is spent, while he does battle on every field where God's enemies may be encountered, let him be furnished with the amplest preparations for winning victory to the standard of the cross.

"ONE ELDER."

CAMP-MEETINGS,

SCRIPTURAL, EXPEDIENT AND NECESSARY.

To the Editor of the Luminary.

SIR—My present object shall be to shew that Camp-Meetings are scriptural, expedient and absolutely necessary—In this attempt my views will be expressed in a temperate and I trust a christian spirit. Truth should be our object and the glory of God and the salvation of souls the leading motives. If it shall be found on examination that the scriptures of the old and new testaments record similar meetings to Camp-meetings we ought to be satisfied that they are not to be despised.

Under the Jewish dispensation, the church was in the practice of worshiping God in the celebration of various feasts, such as the feast of the passover, the feast of trumpets, the feast of pentecost, the feast of tabernacles, &c. &c. The feast of tabernacles, was celebrated very much after the manner of a well regulated Camp-meeting. The term *tabernacle itself* expresses the character of the meeting which was held by the church and people of God at that time. A tabernacle is a tent, an occasional dwelling place, a place of occasional worship. This feast of tabernacles was to last eight days including two sabbaths, all the Israelites were to attend, men, women, children and servants. They were to dwell in tents or booths, and offer on each day the appropriate sacrifice to the Lord. There was to be no interference, or interruption of family religion, all were to be instructed, all were to worship.—Leviticus xxiii. 34. "Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord—read on to the fortieth verse, where you will find the manner, and the materials of which their tents or booths were made &c. "And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute in your generations, ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days, all that are Israelites born shall dwell in booths; that your generations may know, that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the Lord your God."—Deut. xvi. 13. 14. 15. "Thou shalt observe the feast of tabernacles—Thou shalt rejoice in thy feast thou, and thy son, and thy daughter, and thy man-servant and thy maid-servant &c. &c.—See Num. xxix. 12—39. There the business of each day from the first to the eighth is distinctly stated—Here were whole families dwelling eight days in booths, tents, or camps worshiping God without danger either to ministers or people, without interfering with family religion, without any confusion, or disorder and without producing *any new-lights.*

But let us consult the new testament on this subject, there we may learn much from John the Baptist the precursor of our Lord, from our Saviour himself, and from his immediate disciples—John always sought two things in the location of his worshiping assemblies; first *much water*, and secondly that it should be in the wilderness or forest—to his meetings thus located "went out to him Jerusalem, and all Judea, and all the region round about Jordan" Mat. iii. 5. read the whole chapter. "How ridiculous would it be for the citizens of New York or Philadelphia, or even Cincinnati or Lexington to abandon their houses of worship and hold one of those meetings in the woods day and night for several days together." This is the language of B. How *ridiculous* was it "for Jerusalem, and all Judea and all the region round about Jordan," *to abandon* their *houses of worship* and spend several days, &c. together in the woods, but as ridiculous as this may appear in the eyes of men, it did not appear so, in the eye of God, who looks upon things not as we do, and judges not as *we* judge—How *ridiculous*, must our *sister church* (the Methodist) of Lexington, and the pious Presbyterians of Cincinnati look in the eye of B. who have lately *abandoned their houses of worship*, and spent several days in the forest at their several Camp-meetings, just like John the Baptist, and Jerusalem, and all Judea, &c.

See Mat. xv. 32—39. Here you will find Christ holding a meeting three days in the wilderness or forest like John his forerunner, and there were four thousand men attended, besides women and children, and the blessed Saviour did not complain that they were neglecting family religion, &c., but had compassion on the multitude and would not *send them away fasting, lest they should faint in the way.* They appear to have been a considerable distance *from their houses and places of worship*—away in the *woods several days and nights together*, and he wrought a notable

miracle, fed them and sent them away—I think they must have had some tents, booths, or camps there, to shelter the women and children those three days and nights—But it will be said *Christ went out there just to perform a miracle.* Wonderful! Could he not have performed the miracle at the feast of the passover, or in some of the large cities or places of worship! Why go to the woods to do it! But that it was customary to worship God in tabernacles, in the days of Christ's humiliation will appear evident from Mat. xvii. 1—4. Christ was on a high mountain with three of his disciples, and they saw Moses and Elias talking with him,—then they "said to Jesus, Lord, it is good for us to be here, if thou wilt, let us make here three *tabernacles*, (tents or places of worship) one for thee, one for Moses and one for Elias"—Many other passages might be introduced from the scriptures to prove this point but these may suffice for the present.

My next business is to shew that Camp-meetings are expedient, that is, they are calculated to help forward as a means in the hand of God, the great cause of christianity in our dark and sinful world—I therefore consider them proper, fit, convenient and altogether suitable to the advancement of the interests of the Redeemer's kingdom. They bring together larger numbers, or greater multitudes of people than can be collected on ordinary occasions, and afford ministers an opportunity of preaching to a much greater amount of hearers, in a shorter time and with less labour in travelling and with fewer sermons—and, those meetings afford a good opportunity for christian and fraternal intercourse, *and as iron sharpeneth iron so does the face of man his fellow*, and they that *feared the Lord spake often one to another, and the Lord hearkened, and a book* of remembrance was taken of their conversation—they cultivate the social christian spirit, they become acquainted with each other, they sympathize with one another, feel for other's troubles, pray for each other, and thus a spirit of prayer is felt for zion and for the salvation of sinners; christians, ministers and people are thus profited, their abstraction from the world has a happy influence on their own hearts—the curiosity of the multitude is excited—they attend, and when brought within reach of the gospel we have reason to hope that God will in infinite mercy and sovereignty send an arrow from his quiver into their hearts and like little Zaccheus they may be induced to come down and receive Christ.—There is nothing *indecent* or *disorderly* in a *well* regulated Camp-meeting. There is *some difference* between *theatrical* meetings and Camp-meetings in their *very nature*. The remark of B. on this subject, however, is gratuitous, and without proof. We must become all things to all men that we may by *any means save some*, and I do humbly conceive that Camp-meetings are some of the *any means to save some*.

I am next to shew that Camp-meetings are absolutely necessary. They are so, first, because there is no other way by which the gospel of God our Saviour, can be so *immediately* and *directly* carried to the careless thousands in our land. It is said let them come to our meeting houses and hear the *word of life* there; so I would say if they would do so, but when I hear the great apostle say, that "none seeketh after God" Rom. iii. 11. and that when they knew God they glorified him not as God, *and that they did not like to retain God in their knowledge*, Rom. i. 21. 28. I despair of their coming into our houses of worship; the experience of the church for the last eiguteen hundred years, proves conclusively, that something more than regular preaching in our churches must be done, men must be sought after, as they were in the days of Christ and his apostles. *Paul said I seek not yours but you*—The Saviour commands us to preach the gospel to *every creature*. This we never can do on the present plan. We must use all lawful and proper means to bring men to hear the gospel, we must seek them out, we must go out into the *high ways* and hedges, into the lanes and streets, and compel them to come in to the marriage feast of the Lamb. This was Christ's command to his disciples, and in obedience to it let us imitate their example. We are told, we should go on *in the good old way* &c., this is the very language of the enemies to the Bible, Missionary, Tract, and Sabbath School causes. Let us go on. Why these new schemes and plans. Let God do his own work in his own way and time. But does this language chill the zeal and weaken the efforts of christians! No. They rise with one voice and say something must be done more than has been done. The spiritual wants of a dying world are innumerable, they are pressing, they must be supplied, and that speepily, or it will be eternally too late. They are dying. The ranks of the Pit are filling up, hourly from our world. Let us rise and work *now* while we have the opportunity. There is a great work to do, and but little time to do it in—Now well regulated Camp-meetings will hasten this glorious cause, will speed the herald of the cross in his labour of love and work of faith—Yes, in one sermon he may, in this way preach to more people than in twenty sermons in the regular churches, and if God should bless his word, twenty times the amount of good will be accomplished—How can we supply the wants of the people of Kentucky, until thousands shall be lost, in any other way! In this, it can only be done partially, but to a much greater extent than on our present plan.—Again, infidelity, and every sort of error are disseminated in every nook and corner, the great leading principles of our nature are addressed by them, and the propitious circumstances are siezed on with avidity. The people are carried off and thousands ruined.—The question is, how shall we remedy those evils! how shall we arrest their march! I answer, by carrying the truth to them in the most direct and easy method—and this can be done by Camp-meetings. Thus laying hold of those strong feelings of our nature, and those circumstances attending, and with the blessing of God we shall succeed.

But we are told there will be so much disorder if those meetings should be introduced—what sort of disorder, B. has not told us.—Will wicked men behave disorderly, this is feared by many. When we have told them that unconverted men in Ohio, Tennessee, Alabama, &c. behave like gentlemen at those meetings, we receive for answer that they are not Kentuckians, therefore we need not expect the people in our state to act like they do in other states. This is a severe censure on the unconverted part of Kentucky, and I think a very unjust one. The people of this state are a magnanimous people, and can and will behave themselves at a Presbyterian Camp-meeting as well as the people of Ohio, or any other state. Let the trial be made and the result will prove the truth of this declaration.—But suppose there should be some disorder. Is this a good reason why any means, which are calculated to do good, should be abandoned! If it is, when the Corinthians abused and corrupted the Lord's supper it should have been given up by the church. And when Christ was preaching and instructing and healing the diseased, and the multitude became so great that they trode one upon another, he ought to have given up this business Luke xii. 1.—On this principle we ought to give up preaching altogether, for many misbehave in our churches, and many abuse the gospel. Let a Camp-meeting be appointed at a place where there is much water, and a good grove, let their tabernacles, tents or booths be erected at a proper distance from the stand, and let the people of God go up in the name and fear of the Lord, with a praying spirit, not to feast and shew out, but to *wait* on the Lord; they will feel their strength renewed, unconverted men will behave like gentlemen and many of them I hope will be converted to God. O, Brethren let us feel that we have a common enemy: he is an over-match for us all unless we have God's grace and spirit on our side. Let us be one. Let us cease to feel any other spirit than that of the real disciples of Christ and of the same inheritance. United in Christ by the grace of God, we stand firm on the foundation which is laid in Zion. May the grace of our Lord Jesus Christ be with his Church and people. H.

P. S. The Holy Spirit has placed the seal of his approbation on Camp-meetings in Ohio, Tennessee, &c., by converting hundreds from the error of their ways, and bringing them from open high-handed wickedness, to become the meek and humble followers of the Lamb, and *bad* indeed must be that cause that will require its advocates to doubt or deny the genuineness of the work in order to give it a plausible support in public estimation. H.

We understand that the preachers friendly to Presbyterian Camp-meetings in this state do not intend to hold any this fall.

MONTGOMERY CAMP-MEETING.

The services of this meeting commenced on Thursday evening, the 26th of August, in a grove about three quarters of a mile from the village of Montgomery, in Hamilton county Ohio. The exercises of the evening consisted of social prayer for the influences of the Holy Spirit, and exhortations calculated to stir up the minds of christians.

On Friday morning, after the usual exercises of family worship and the sunrise prayer meeting, the opening sermon was preached by the Rev. Mr. Bellville, of the Miami Presbytery, from the text, "It is high time to awake out of sleep."

At 2 o'clock the Rev. Mr. Thompson preached from Christ's message to the church of Laodicea; in which he pointed out the great guilt incurred by christians who had lost their first love.

In the evening the Rev. William Patton, of Broom street Church, New-York, preached from the text, "How shall we escape if we neglect so great salvation." Several impressive exhortations followed the sermon, and upwards of 20 enquirers came forward and requested the prayers of God's children.

Saturday morning, exercises as usual. At 9 o'clock, the Rev. Mr. Warren, of Mobile, preached from the text, "What shall a man give in exchange for his soul." A large number came forward weighed down under a deep sense of the importance of immediately securing the salvation of their souls. At 2 o'clock, a sermon was preached from the text, "Heaven and earth shall pass away, but my words shall not pass away." The evening was devoted to exhortation and prayer. Rev. Mr. Gallaher addressed the impenitent in a very impressive manner on the importance of securing the salvation of the soul at the present time. Nearly 30 requested an interest in the prayers of christians.

On Sabbath morning a sweet and holy influence pervaded the assembly. The very forest leaves seemed stirred by prayer. Many a pious heart no doubt exclaimed when the early hymn swelled sweetly up on the morning breeze, from the clustering tents, "How amiable are thy tabernacles, O Lord God of Hosts;" "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

The Rev. J. L. Wilson delivered a very appropriate discourse from the invitation of our Saviour, "Come unto me all ye that labor and are heavy laden, and I will give you rest." More than 30 so far accepted of the invitation as to attend the inquirer's meeting, and to ask with deep solicitude, "What shall we do to be saved!" and many of them have, we trust, experienced a foretaste of that rest "which remaineth for the people of God." At 2 o'clock, the ceremony of admitting the new converts to the church and the celebration of the Lord's Supper took place. Seventy-two persons, professing to have found peace to their souls, united themselves to the people of God, and took upon them the solemn and holy vows of church membership.

The evening services were opened with a sermon by the Rev. Mr. Vail, from the text, "The kingdom of heaven suffereth violence, and the violent take it by force." This was followed by addresses from Messrs. Gallaher, Thompson, Wilson and Patton. The spirit of God came down with great power. About 40 came to the anxious seats, and then retired to the enquiry meeting held in a large tent back of the stand, where they were individually conversed with, and their case laid before the mercy seat in solemn supplication.

On Monday morning owing to the state of the weather services did not commence as early as usual. In the meantime christians were not idle. In the tents religious conversation, and prayer was constantly going on. During the day two very interesting conference meetings took place, in which laymen were invited to participate. Several addresses were made by the new converts deeply affecting to all present. Instances of awakening continued to occur during the day,—and the solemnity and interest continued to increase. Mr. Gallaher preached in the evening from the text "And yet there is room."

Tuesday morning previous to the separation, was spent in adduresses on several topics interesting to the young converts and to the church in general. All the professors of religion present expressed the highest satisfaction with the services. Harmony and good order prevailed during the whole season. One hundred and thirty-six persons were received into the church, and many others were under deep concern which we trust with the blessing of God, will result in the salvation of their souls.

The cases of conversion at this meeting were not confined to any particular class of persons, though we were much pleased to notice that many of them were young men in the morning of life, who have consecrated the "dew of their youth" to God. Persons who had been seeptical, professors of infidelity, and some who had embraced the soul destroying doctrine of Universal salvation, old persons just on the farthest verge of life, and children to whom life's opening scenes are new, were found among the trophies of redeeming grace. One father of a family, who had come fifty miles with two of his impenitent children and one or two others, in hopes that they might be benefitted, was permitted to witness the hopeful conversion of them all. Indeed it was a time of great searching of heart,—and a great part of the time it seemed as though christians had nothing to do but to 'stand still and see the salvation of God." In looking at all the results of this meeting we are compelled to exclaim "to what hath God wrought."—*Cincinnati Chris. Jour.*

FOREIGN.

FRANCE.

IMPORTANT REVOLTION!

From the N. Y. Journal of Commerce, we learn the following news of a sudden revolution in France.

In the recent election of deputies, the opposition or *liberal* party had a large majority over the friends of *royal prerogative*. This result of the elections was attributed by the King's council to the influence of a free press, and in a long and elaborate report to the King, they recommended to his Majesty to interdict its unrestrained operations. Consequently, by the royal ordinance, dated 25th July, THE LIBERTY OF THE PRESS WAS SUSPENDED. On the same day the CHAMBER OF DEPUTIES WAS DISSOLVED by the King. They were thus dissolved before they had met.

An ordinance, bearing the same date, was issued for a new election, accompanied with RULES of an arbitrary and unconstitutional nature, designed to secure the success of the ministerial party.

On the following day, July 26th, all the editors of the Journals in Paris assembled to deliberate on what course to pursue, under such extraordinary circumstances. With one exception, they all determined to disregard the interdict and abide the consequences.

From Le Globe.

After some preliminary observations, the *Globe* says, however, the charter and the laws offer us a last resource. The ordinanances are null, the Chambers are not dissolved.—The dissolution is null, because the Chamber of Deputies has neither been assembled nor verified. As far as it exists, it exists still. It is regularly convoked for the 3d, and at all events, according to the charter, it ought to meet by right on the 17th of August, we depend on its not failing to do so, as the charter directs * *

After all, we confide, without fear, the defence of legal liberty, by legal means, to the bravest nation in the universe: the days of a new glory are come for France.

The *Constitutionel* and the *Debats* have not been published this morning.

The Editors of the *National* and the *Temps* have this morning resisted the officers who came to break up their presses. They did not resist by open force, but the officers who were accompanied with a great display of military force were obliged to force the door. The presses were then defaced amidst the remonstrances of the proprietors. Since this morning the gendarmerie has been stationed on the Boulevards and about the Exchange.

There has been some disturbance at the Palais Royal, and at the hotel of Prince Polignac, the windows of which were broken.

On the evening of the 26th, the following ordinance was posted up in Paris; which served to increase the agitation already produced:

"We, Prefect of Police, &c. seeing the ordinance of the King, dated the 25th instant, which put again in force articles 1, 2, and 9, of the law of the 21st of October, 1814, &c., we have ordained and ordain as follows:—

"Art. 1. Every individual who shall distribute printed writings, on which there shall not be the true indication of the names, profession, and residence of the author and of the printer, or who shall give to the public the same writings to read, shall be brought before the Commissary of Police of the quarter, and the writings shall be seized.

"2. Every individual keeping a reading-room, coffee-house, &c., who shall give to be read, journals or other writings, printed contrary to the ordinance of the King of the 25th inst., relative to the Press, shall be prosecuted as guilty of the misdemeanors which these journals, or writings may constitute, and his establishment shall be provisionally closed."

PARIS, July 27. This ordinance for suspending the liberty of the Press will destroy hundreds of thousands of families—the keepers of coffee-houses and of reading-rooms and libraries, editors, printers, publishers, paper-makers. The *Constitutionel* sold between 15,000 and 20,000 copies daily—it will not sell 5000 hereafter. The number of voters disqualified by the Ordinance in the city of Paris alone is not less than 9,500. The number that will remain does not amount to more than 1,900.—*Private Correspondence.*

From a private letter, the following incidents are detailed:

On Tuesday evening, July 27th, the soldiers near the royal palace were incessantly attacked by the populace, with canes, clubs and pistols, and whatever arms their fury furnished them. When charged by the cavalry, they fired their pistols in their faces, retired, and returned to the attack with cries of *Vengeance!—Liberte!—A bas le Roi!—Vive le Charte!—Vive le Empereur!—Vive Napoleon II!—Liberte ou la Mort!* The body of a citizen, killed in the contest, was brought to the Place de la Bourse, stripped and exhibited, amid unceasing cries of "*Vengeance!*" and "Aux armes, aux armes!"

Wednesday, 28th. At four o'clock, the mob and soldiers began to collect. The students of the Polytechnic School, to a man joined the people, and took or rather received command. At ten o'clock the City Hotel was attacked and carried. The Tuileries were attacked by the people and defended by the Royal Guard. The 5th Regiment of the Garrison of Paris, were ordered, "Make ready!" to fire on the people. They did so. "Present!"—and they turned their pieces on their commander, and waited for the word "Fire!" That officer immediately broke his sword on his knee, tore off his epaulettes, and retired. The people threw themselves into the arms of the soldiers, who received their embrace.

In the Place de Greve 15000 of the finest troops in the world, were engaged in mortal combat with the people. For ten hours the war raged incessantly.

On Tuesday night Prince Polignac narrowly escaped being made prisoner. His house was roughly handled. All the priests disappeared during the day.

The ministers all ran off, save one, who was imprisoned for allowing the Journals to be printed.

Thursday, 29th. The attack on the Louvre and Tuileries was renewed early this morning, with success, but with great slaughter. The Swiss Guards refusing to surrender, were cut to pieces. The royal troops retired towards St. Cloud. The tricolored flag waved once more over all the public monuments. At four o'clock in the evening there was not a man in arms, against the people, in Paris. From 3000 to 5000 men have fallen on both sides. The wounded were carried to the hospitals. In one, the Hotel Dieu, there were 1500.

General LAFAYETTE is appointed to the command of the National Guard, and 80,000 will be organised to night.

The following proclamation was made by *La Fayette:*

From the London Observer, August 1.

Fellow Citizens,—You have by unanimous acclamation elected me your General. I shall prove myself worthy of the choice of the Parisian National Guard. We fight for our laws and our liberties.

Fellow Citizens,—Our triumph is certain. I beseech you, to obey the orders of the chiefs that will be given you, and that cordially.—The troops of the line have already given way. The guards are ready to do the same. The traitors who have excited the civil war, and who thought to massacre the people with impunity, will soon be forced to account before the tribunals for the violation of the laws and their sanguinary plots. Signed at General Quarters,

"Le General du Bourg, LAFAYETTE."
"Paris, 29th July."

The Deputies assembled, issued a Proclation, addressed to the French, declaring the arbitrary power of Charles X. overthrown, and their determination to secure liberty, strong and durable.

The Duke of Orleans was appointed to the Lieutenancy of the kingdom, and he published a manifesto signifying his acceptance of the office, and declaring, "The Chamber of Deputies are going to assemble. They will consider of the means of securing the reign of the laws and the maintenance of the rights of the nation."

"The charter will henceforward be a truth."

[The Duke of Orleans is cousin to Charles X. and third in succession to the throne. He was a Colonel in the republican cavalry in the last revolution: was obliged to fly to Switzerland, where he was a professor of mathematics, and afterwards he resided in England till the restoration of the Bourbons. In his youth he was under the tuition of Madame de Jenlis, and is often spoken of in her memoirs. He is now 56 years old—Charles X. 73—Lafayette, 74.]

Extraordinary Supplement to the Moniteur.

PARIS, July 31.—It has been necessary to designate for each branch of the public Administration Commissioners to replace, provisionally, the Administration which has just fallen with the power of Charles X.

The following are appointed Provisional Commissioners;—For the Department of Justice, M. Dupont de L'Eure; Finances, Baron Louis; War, Gen. Gerard; Marine, M de Rigny; Foreign Affairs, M. Bignon; Public Instruction, M. Guizot; Interior and Public Works, M. Casimir Perrier.

From the Messenger des Chambers of Aug. 1.

PARIS, July 31.—Charles X. is at Chartes. The Court intends to go to the Loire, to organize the scourge of civil war in the ancient Vendee. They are accompanied only by the Swiss. The Royal Guard, in a state of complete discouragement, disorganiaation and desertion, has remained at St. Cloud and Versailles, with the artillery.

PARIS, Saturday evening, July 31st.—All is tranquil here. The gates of the city are open, and the streets, which had been torn up by the populace, with the intention of throwing the stones from the top of the houses upon the military, are repairing. The King of France has fled to Nantes, accompanied by the Duke of Bordeaux and other members of the royal family. They have carried off with them the crown and all the jewels. They will there wait for the ex-ministers, when it will be decided whether they will proceed to Germany or to England. Such of the Swiss Guard who had survived the carnage have forsaken the King.

From the Sun of Monday Evening.

A third express has been received from Paris. As far as the intelligence has been suffered to transpire, we are informed that the tyrant King had abdicated in favor of the Duke of Bourdeaux; that the Duke of Orleans had been declared Regent, or as others have it, King: that Charles X and the Royal Family had set out for Rheims; and that Prince Polignac had been compelled to surrender to Gen. Lafayette.

One general feeling is said to animate the French people, and they are not more distinguished by the heroism with which they have asserted their liberties, than by the avoidance of all anarchy and plunder during the strongest excitement.

ALGIERS.—The loss of the French in the campaign of Algiers is estimated in killed and wounded at 5,000—of the Algerines, 10,000.

The French have obtained by this conquest, in money and bullion, 100 millions of Francs, or more than 17 millions of dollars.

ENGLAND.—The King on the 23d July, in person, prorogued the Parliament, and on the 24th dissolved it by proclamation.

Writs are to be issued forthwith, for a new election, returnable on the 14th September.

OBITUARY.

DIED—On the 5th of August, Mr. JONAS MARKEY, in the 55th year of his age.

In thus noticing his decease, no eulogy is intended—none is needed. But as we are told that "the memory of the just is blessed," the writer feels it to be the privilege of friendship and christian attachment to give some account of this devoted servant of Christ, that others, following his example, may experience the same support in a dying hour which it was his privilige to enjoy.

Mr. Markey was born in Schuylkill County, Pennsylvania—and emigrated many years since to Bourbon county in this state. Early left an orphan, it was not his lot to eat the bread of idleness. Soon he began that course of industry and economy which enabled him in after years to do much for the furtherance of the gospel of Christ. For many years his character for strict integrity and honesty was undoubted, while at the same time his conduct was not directed by the holy principle of supreme love to God. About 18 years ago, however, when under the ministry of the Rev. Mr. Rannels it pleased the Lord to renew a right spirit within him, and to put a new song in his mouth—"even praise to our God." The reality of his change was fully evidenced by his future conduct.—As a keeper of a house of entertainment he was an example to all in a similar situation—preventing all rioting and gambling, and discountenancing excess of every kind. His was a house where the christian traveller loved to rest, and the Preacher of the gospel of every denomination was cheerfully entertained free of all expense. As a *master* he forgot not the Apostolic injunction "Give unto your servants that which is equal and right, knowing that you also have a master in Heaven." As a *friend* he was kind almost to a fault, never wearying in his efforts to assist. He loved the gospel of the Son of God, and gave freely, therefore, of his substance for the support of the gospel both at home and abroad. As a ruling elder of the church of Hopewell, he did not lord it over God's heritage, but set an example to others by walking in the footsteps of his Lord and Master. The church deeply laments his departure; yet why should we murmur: doubtless our loss was his gain. In suffering and sickness he was not forsaken. "The Angel of the covenant came, and faithful to his promise stood, prepared to walk with him through the dark vale." Some time previous to his end he warmly exhorted his friends and relatives to prepare to meet the Lord; and as his strength was fast passing away, the last words he uttered were—"Lord Jesus receive my soul." "How many fall as sudden, not as *safe*." Reader, be thou also *ready*.

"Thou art gone from us our brother,
But we have no tears to shed;
For we know that thou art numbered
With the blessed holy dead.
And in the New-Jerusalem,
Where sin can never come,
Hast found, through grace in Christ our Lord,
A welcome and a home."

SAMUEL STEEL.

Markeysville, Sept. 10th, 1830.

NOTICE TO SUBSCRIBERS.

The meetings of the Synods of Kentucky, Indiana, and Cincinnati will afford an opportunity to subscribers in Kentucky, Indiana and Ohio for a *convenient safe and economical* remittance of payments for the Luminary. I expect to attend on those occasions, and hope that subscribers, who are in arrears for the Luminary, will forward payments to me by the members of Synod. Persons, wishing to become subscribers to the paper or to the Presbyterian Advocate, would do well to forward their names in the same way.—The Synod of Kentucky meets in Frankfort on the 2nd Wednesday of October; the Synod of Indiana, at Madison, on the week following; and the Synod of Cincinnati on the week after that.

T. T. SKILLMAN.

PUBLIC SALE.

THE subscriber having sold his farm, will expose to sale by public auction, *on Monday the 27th of this month*, nearly the whole of his personal property—consisting in part of between 30 and 40 horses, mares, and colts, mules and jennies—among the horses, the CELEBRATED PACING STALLION, TOM HAL; and some valuable and richly blooded mares and colts.—ALSO—some good milch cows, and several yoke of oxen, a large collection of stock hogs, a small flock of sheep, part of the last and present years' crop of corn, hemp in stacks unrotted, hay, rye, oats, &c.—A very superior collection of farming utensils—ploughs, harrows, 2 wagons, a cart, &c.—together with a considerable amount of house and kitchen furniture; and many other articles which cannot be enumerated.

TERMS—Cash in hand for all sums under TEN dollars.—For that sum and over, NINE MONTHS' credit—the purchaser giving bond with approved security. Sale to commence at 10 o'clock and continue from day to day till all is sold.—No article to be removed till the terms of the sale are complied with.

W. L. BRECKINRIDGE.

North Elkhorn, 8 miles north of Lexington, between the Henry's Mill and Russell's roads.
Sept. 8th, 1830—10-tds.

FRESH MEDICINES.

JUST RECEIVED AND FOR SALE BY

JOHN NORTON,

At his Drug and Chemical Store, South of the Court House, Main-street, Lexington.

A Supply of FRESH DRUGS AND MEDICINES, together with a general assortment of PAINTS, DYE STUFFS, PATENT MEDICINES, SURGICAL INSTRUMENTS, and Glass Ware of all sizes, &c.

ALSO A FRESH SUPPLY OF

DOCTOR CHAPMAN'S

Anti-Dyspeptic or Sour Stomach Pills—an effectual remedy for Dyspepsia. And

DE LA MONTERAT'S

Columbian Vegetable Specific, for Coughs, Colds, Consumptions, &c.

August 13th, 1830.—7-8t

POETRY.

THE MISSIONARY SHIP.

These lines were sent to the editor of the Christian Watchman, from the Missionary to Burmah, by the Pilot boat after the sailing of the ship, accompanied with the following note:

Ship Carro, Boston Harbor, Aug. 2, 1828.

Dear Brother Loring,—After reaching the vessel this morning, a note was handed me which I had then no time to read. On examination, I find it contains the following truly poetic effusion which I transcribe for your service.

Yours truly, J. T. JONES.

And this shall be the Missionaries' prison.
Day unto day shall echo still the sound
Of waves; and night to night shall still respond
With dashing waters. Often shall day arise
And throw its crimson beams across the ocean,
And the blue world of waters shall be bright
Around them. And chill night shall frequent close,
And still the chosen servants of the Lord
Shall be alone; no human helpher near.

Yet God shall dwell among them; and the voice
Of prayer and praise at night and morn shall rise
To heaven, and ring from sail to sail, outspread,
Till, caught upon the swelling breeze, it mounts
To the celestial altar.

But, perchance the noble ship may founder;
And they, whose straining eyes have looked in vain,
From day to day, from night to night to catch
A distant glimpse of heathen dying India,
Shall find another rest—beneath the waves—
Yea, rather, with their God—that rest above
Which sure remains for God's elect.

But no!
I will not cherish fears like these. They will—
They will arrive—and God will go with them,
And make them happy. Go, beloved friends?
We may not meet again on Christian soil—
We may not meet on earth—We *shall* in heaven.

"WATCH AND PRAY."

Saw ye where the Saviour kept
Watch, while his disciples slept?
Did ye hear the Saviour speak,
While the sweat bedew'd his cheek?
Did ye listen to the Lord,
And receive the hallow'd word?
Hear your dear Redeemer say
To his followers, "Watch and pray!"

Not to them alone that call—
It was given alike to all:
All in pleasure, all in pain—
They that serve, and they that reign,
All alike are mortal dust—
Vain is every earthly trust,
None can see how soon they may,
Be as nothing—"Watch and pray!"

Rich men, in your palaces,
Where ye live in plenteous ease,
Glory in your golden store,
Know ye not 'twill soon be o'er'—
Have none told ye what must be,
That so careless still are ye?
Hear it now—the voice obey:
Ye are mortal!—"Watch and pray!"

Maiden, in thy beauty's pride,
With life's bitterness untried,
Know'st thou, tho' in life's young bloom;
Thou mayst perish in the tomb!
There the fairest flowers must wither—
Thou, like them, art hastening thither,
Beauty soon shall pass away—
Oh! whilst lovely, "Watch and pray!"

Peasant, in thy lowly cot,
Murmuring at thy humble lot,
While thy children round thee strive,
Asking bread thou canst not give—
Wait with patience on the Lord;
He will not forget his word;
Dark temptations strow thy way—
'Gainst their power, "Watch and pray!"

Early wealth will not endure,
None 'gainst time can be secure:
Rich and poor, and king and slave,
All must moulder in the grave!
But a day of mirth shall come—
All again must quit the tomb.
See, it cometh! blest are they,
Who, while here, will "Watch and pray!"

MISCELLANEOUS.

[From the New-York Evangelist.]

A WARNING TO INFIDELS.

The following is an affecting account of a gentleman who lived in a sea-port town in New-England, containing 8 or 10,000 inhabitants. He was a very skilful physician and had a very extensive practice, and being a man of liberal education and possessing a large share of general information, and considerable wealth, he had obtained an almost unbounded influence, in all that part of the country; and might have done much, very much, to promote the happiness of all his acquaintances and the public at large.

He was a man of good moral character, and not given to any of the vices so prevalent with many who would be thought gentlemen at the present day. He was amiable in his general deportment, and much esteemed in all the families where he was employed.

Yet with all these qualities and advantages, and opportunities to do good, he was a sceptic, and used all those arts and subtleties such men usually employ. Sometimes he was a Universalist, and defended that doctrine in all its different shapes.—Sometimes he pretended to believe the scriptures, and would draw his facts and arguments from that blessed book; and as he was well acquainted with its contents, he was able so to quote as to confute almost any person who attempted to oppose him. At other times he would doubt the truth and divinity of the Holy Scriptures, or some parts of them, and bring different passages to make them contradict each other, so as to throw suspicion upon the whole, and make people doubt their truth altogether. He seemed to have an extraordinary disputatious disposition, and to take great pride in contending, especially with professors of religion, and those whom he supposed he could successfully combat; and from his learning and complete knowledge of the Bible, he often confuted the weak and unlearned, and 'tis feared that he overthrew the faith of some. I have often heard him boast that no one was able to stand before him. And he seemed to take a kind of malicious satisfaction in torturing the feelings of Christians, and those who believed the Bible. He used often to indulge himself in these sceptical sallies, and sarcastic ridiculous remarks in regard to orthodox sentiments, and often tried to get into a dispute with my honored father, who was a firm believer in the Christian religion; but he always avoided disputing with him, and often told the doctor that he would not always be of those dreadful sentiments, and I recollect once in particular, when the doctor began, in his usual way to dispute, and try to establish the doctrine of universal salvation, that a pious gentleman asked him to account for the fact that men of sceptical minds so commonly died such miserable deaths; and mentioned Voltaire and some others as instances. The doctor replied that he did not give credit to all those representations about these men. Many of them he said were not true, and others were exaggerated; and there might be some who were so affected by early prejudices, and so weakened by disease, and terrified, as to cause them to say many weak things. But, continued the doctor, I have got rid of my nursery faith: I am not such a fool as to believe all the ministers say about hell and future punishment, &c. They cannot terrify me. When *I die*, I do not want any of their assistance, nor do I intend to have any come near me: I am not afraid to die, but am ready to die now, &c. &c. In this state he continued until he was 60 years old. But though vengeance slumbers long, it does not always sleep. The day of retribution at length approached. The first thing which was done by Divine Providence to stop his career, was to deprive him of his sight—He was suddenly struck blind. This entirely prevented his riding about the town, and confined him to his house. Soon after it began to be rumored about that he was in great distress of mind. The whole town soon learned that his conscience was aroused, and that his terrors and agony were of uncommon strength. People from various parts adjacent, went to his house to inquire into it, and there learned the fact. It could be no longer concealed. His cries were heard in the street by every passer by, and he said aloud that the hand of God was upon him. Every day there were crowds assembled around the windows to hear his agonizing cries and expressions of despair. I then lived in the same neighborhood, and often stopped when I was on my way down the street, and listened to his cries of distress. He was not sick, but generally walking about in a little parlor next the street, the window was sometimes hoisted up a little, as it was warm weather. I have often seen him clench his hands, and lift up his eyes, and say that "there was no mercy for him—that all heaven was against him—that he had destroyed himself, and now there was nothing but a fearful looking for of judgment and fiery indignation. That he knew that there was a hell, for he felt the flames already kindled up in his soul," and many of the like expressions. I remember once seeing several clergyman in the room praying with him: and I was told that the doctor said that all their kindness was lost, that his sin was a sin unto death, and that it was wrong for them even to pray for him. That it was now too late, and that his was a desperate case, that he had long ago grieved away the Holy Ghost, &c. &c. There was one pious old Baptist deacon who lived in the same street, nearly opposite, who was with him almost every day, endeavoring to bring him to repentance, but the doctor refused all comfort, and said that he knew that there was no hope nor mercy for him. This dreadful state of things at this house remained several months, I think four or five. The whole town was agitated and daily talking about it. Many ways were taken to account for the doctor's dreadful case. Some of the common people were very positive that he must have been guilty of some dreadful crime; that he had murdered somebody; for they could not believe a man could be so dreadfully tortured, unless he had committed some very atrocious offence. But I do not think they had ground for such a conjecture, for the doctor's charter had been above any such suspicion.

After every thing had been tried, even the pious began to despair of helping him. He seemed to grow worse and worse every day. He had no bodily disease, but seemed to wear away by the distress of his mind; and finally died uttering some dreadful expressions of despair.

As this gentleman left a large circle of relatives, (he left no children,) much pains were taken to hush up this thing as much as possible for their sake. This event struck infidelity and universalism almost dumb, in that place, for a long time. The history of the case was so well known, that no one dared to say this man was mentally deranged.

Three years afterwards I had a long conversation with a young physician, a student of the old doctor, and who attended upon him, and was generally in the room with him during all the last months of his life. And the young man told me many more of the particulars attending the closing scene and exit of the subject of these remarks. And in conclusion the young man said that he had seen enough to cure him of all his infidelity, and to last him a thousand years; and that he did not believe there was a sceptic or a Universalist in the world who had seen and heard what he had, who could retain his scepticism a single hour.

He furthermore said that the Doctor, so long as he lived, was most the time walking about his room, and in constant agony. When he was fatigued with walking, he would throw himself upon his bed, but never seemed to be quiet even for a moment. He slept none unless when overpowered by the calls of nature. The young man said ministers and many religious people used to come to see him, and try to do something to relieve him.—The Doctor used to thank them for their kindness; but would immediately begin to reason from the scripture, to prove that his case was desperate; that he was a reprobate, and out of the reach of mercy. He declared that he could not pray, could not repent, could not hope nor ask for pardon.

He often solemnly warned the student not to do as he had done; told him that the Bible was true; that there was a hell, and a day of dreadful retribution, and that he might be saved. But as for himself, there was no mercy for him.

Thus lived and thus died this miserable man: a dreadful example of the madness and folly of *grieving* and *quenching the Holy Spirit*, and resisting the truth, and the remonstrances of conscience. There are many no doubt, who are following the same dreadful course of infidelity, and some of them may die in the same fearful manner.

A WITNESS.

ANCIENT SCARCITY OF BOOKS.

At the 80th anniversary of the London Book Society, May 19, the remarks which follow were made by one of the Rev. Speakers.

There was a time in the history of England, when there was no danger to be apprehended to the morals of the people, from an abundance of books, whatever there might be from the spirit of their authors, or the principles which they maintained. There was a time, no later than in the year 1299, when a Bishop of Winchester could not obtain the loan of a Bible, with marginal annotations, even from his own cathedral convent of St. Swithin, without giving a bond, drawn up with great solemnity, to secure its due return. There was a time, when any person who gave a book to a religious house, believed he merited eternal life by so valuable a donation; and, accordingly, it was offered upon the altar with great ceremony. There was a time, when the most tremendous anathemas were peremptorily denounced against those who should dare to alienate a book presented to the library of a religious house; a time, when the prior and the convent of Rochester declared most expressly, they would every year pronounce the irrevocable sentence of damnation on that man who should dare to purloin, or conceal, a Latin translation of Aristotle's Physics, or even to obliterate the title. In the year 1422, the gift of a book to Lincoln cathedral, by Bishop Repyndon, is thus carefully worded, in the memorial written by the prelate himself on that occasion: 'I, Philip Repyndon, late bishop of Lincoln, give this book, called Peter de Aureolis, to the new library to be built within the church of Lincoln; reserving the use and possession of it to Richard Trysely, clerk, canon, and prebendary of Miltoun, in fee, and to the term of his life; and afterwards to be given up and restored to the said library, or keepers of the same, for the time being, faithfully and without delay. Written with my own hand, A. D. 1422.' When a book was purchased, the transaction was considered of so much importance, that it was customary to assemble persons of distinction and character, and to make a formal record of their presence to witness the deed. Among the royal manuscripts, in the book of the sentences of Peter Lombard, an Archdeacon of Lincoln has left the following entry, "This book of sentences belongs to Master Robert, Archdeacon of Lincoln, which he bought of Geoffrey, the chaplain, brother of Henry, vicar of Northelkington, in the presence of Master Robert de Lee, Master John of Lirling, Richard of Luda, clerk, Richard the almoner, the said Henry the vicar, and his clerk, and others; and the said Archdeacon gave the said book to God, and St. Oswald, and to Peter, Abbot of Barton, and the convent of Barden.' About the year 1225, Roger de Insula, Dean of York, gave several Latin Bibles to the University of Oxford, with a condition, that the students who perused them should desposit a cautionary pledge. Before the year 1300, the library of that university consisted of a few tracts only, which were chained, or kept in chests in the choir of St. Mary's church. In the year 1446, there was this injunction upon the young gentlemen of that college: 'Let no scholar occupy a book in the library above one hour, or two hours at most, so that others be hindered from the use of the same. Now, under these circumstances, it cannot be supposed for a moment, that 'much learning made the people mad.' What then was the moral and intellectual state of the country? It was ignorant, superstitious, and most awfully degraded. Will-worship, penances, pilgrimages, and crusades to rescue Palestine from the possession of infidels, supplanted every feeling of humanity, every principle of pure devotion, and every proper sentiment of God, and his son Jesus Christ. The crucifix was substituted for the Cross; the priesthood for the law; the form of religion for its power; and, in the greatness of their folly, combined with with the impetuosity of their zeal to conquer the Holy Land, it is supposed that more than two millions of human beings perished. It is obvious, therefore, that when books were few, the times were dark and deplorable, both in point of information and of morals.

WAR ON CHRISTIAN PRINCIPLES.

The British Peace Society recently celebrated its 14th Anniversary in London, with great interest. Many of the first British public speakers took a part in the exercises of the occasion; and the evils of war, and its inconsistency with the spirit of the Gospel, were elucidated in many ways.—*Evangelist.*

The Rev. Dr. BENNETT, said that if war was conducted in a Christian way, it would be thus; there would be first an explanation, which, if not satisfactory, every attempt at meditation would be made: wise and just men would be called in to state and examine the case, and if at last no settlement could be made, and war must be resorted to, it never would be in the present style of drums beating, fife playing, flags flying, mirth and merriment, as if men were going to do something that was very delightful; but they would hang all their weapons in mourning, and muffle their drums, and put crape upon their colors; every thing would indicate a solemn and awful feeling. But now it was glorious to bind the brows with laurels driping with blood and tears. He rejoiced that the present ministry showed a pacific spirit; such an one as induced them, rather than have a civil war in Ireland, to make great concessions; and that was an honorable declaration that some gentlemen in the army made, that they had not courage to shed the blood of their fellow citizens. (Hear, hear.) A member of Parliament, (O'Connell,) said in the House of Commons lately, "I have made a vow never to fight a duel; my hands are already stained with blood." It seemed that he had fought a duel and killed his man. Who could look at a man upon whose hands the blood of his fellow creature was fastened, without pitying him? And yet what was war, upon the grand scale but duelling by wholesale? So that not merely a single individual, but thousands and hundreds of thousands had reason to say, "My hands are stained with blood!"

ANECDOTE.

An anecdote related by a Missionary in Ohio.

Not long since in a certain part of this country, while on my way to preaching I stopped at the house of one of my Parishioners, and there came in a little girl, who lived in the neighborhood, and with whom the following conversation took place.

Will you tell me how old you are? "I don't know rightly" said she, "I believe I am going on twelve." Can you read? "A little in the spelling book." Can you tell me how many days there are in a week? "Six." Do you know who made the world? the sun and moon and stars, and all things we see about us?—trees and fields; "No." Why my little girl think a minute, don't you know—don't you remember who it is, that made us, and made the world? "No I can't tell." Do you know, who the Saviour of sinners is? "No." Now let me ask, how much more of the principles of christianity, did this peson know, than the unenlightened Chinese, or the untaught Hottentot? And if the word of revelation contains truth important to the welfare of all mankind, how urgent and pressing are the demands for diligence and activity, that such deplorable cases of heathenish ignorance, may be lessened. May the Lord bless the labors of your Missionaries, and speedily diffuse the knowledge of the truth throughout the world.—*Missionary Reporter.*

ANECDOTE OF MR HERVEY.

"A death-bed," it is truly said," is a detector of the heart;" it proves that the ways of sin are the ways of sorrow.—What are the worldly pleasures then? what comfort can they give? It is said that Mr. Hervey was once travelling with a lady, who expatiated on the pleasures of the play-house. She mentioned the pleasure of thinking beforehand of the play, the pleasure of seeing it, and the pleasure of recollecting it afterwards. Mr. Hervey mildly observed to her that there was one pleasure which she had not mentioned. She inquired what that was; and he told her, the pleasure of recollecting it upon her death-bed. She felt the remark, and is said to have sought better pleasures.

ANECDOTE.

The following anecdote was told to me by a Senator of Berne. Two neighboring farmers had a dispute respecting the right to some adjoining property, which they could not compromise, and an action was brought to determine it. On the day appointed for the trial, one of the farmers having dressed himself in his Sunday clothes, called upon his opponent to accompany him to the Judge. Finding his neighbor at work on his ground, he said to him, 'is it possible you can have forgotten that our cause is to be decided to day?' No, said the other, 'I have not forgotten it; but I cannot well spare time to go. I knew you would be there, and I am sure you are an honest man, and will say nothing but the truth. You will state the case fairly, and justice will be done.' And so it proved, for the farmer who went to the Judge stated his neighbor's claims so clearly, that the cause was decided against himself; and he returned to inform his opponent that he had gained the property."

"They manage these things quite otherwise said I, in"—some places.—*Christian Register.*

TURKISH CURES.

One article of advice by Voltaire to his friend D'Alembert, when telling him what he should do to subvert Christianity, was to lie—lie boldly. They who would destroy our confidence in the best principles of ethics and science, by their pompous assertions of ability to cure all diseases by one remedy, seem to act very much after Voltaire's advice. They not merely lie, but they lie boldly; and what seems at first more surprising, they get others to echo their lies.

Among the most marked instances of this practice, is the following one related by Dr. Madden in his Travels. Sitting, one day, in a coffee house, in Constantinople, with his attendant interpreter, who who was also the volunteer trumpeter of his fame, he heard the latter engage in conversation with a Turk respecting his (Dr. M's.) professional skill: one proof furnished by this man to the listening Mahometan was, that his master had taken out the liver from a dying Effendi and put it in again, after having scraped off the disease—and that the patient got well the next day.

Notwithstanding this evidence of Turkish credulity, we doubt very much whether many of the good folks of Christendom are a whit inferior, in this pliable virtue, to the followers of Mahomet. If the people in Smyrna can be made to believe that a man, who in fact thrusts a hook down another's throat, and brings back the instrument stained with blood, can draw blood directly from the heart, what is there more surprising in this, than that London cockneys can be persuaded of a fluttering at the heart being caused by a worm twisting round it, which will get to its very core, unless removed by some patent vermifuge. Nor must the good folks of Philadelphia sneer at these foreign wonders, when some of them give their countenance to a sable genius, who insisted that a swelled knee in one of his patients was caused by a snake snugly coiled in the joint.—*Jour. of Health.*

The following is a singular illustration of a fact mentioned in Natural History.

A gentleman connected with the custom house, found in a case of sugar in the London docks, a small scorpion, measuring about two inches from one extremity to the other. He took it home and placed it on a cold plate under a glass where the little reptile appeared to be almost torpid, but on warming the glass, it became full of life. It was then stated by a gentleman present, that he had heard that the scorpion, if it found itself in danger of meeting with a painful death, would sting itself, and cause its own destruction. To ascertain the fact, a circle of about three inches in diameter was drawn round the scorpion, and covered with cotton dipped in spirits of wine. This being ignited, the scorpion made every possible effort to escape; but finding escape impracticable, and beginning to feel the effects, of the fire, it instantly turned up its tail, and with considerable force, struck the sting into its head. It was dead in an instant.

Boaring for Salt Water.—The people of Ohio, &c. have ascertained by repeated experiments, that the best place to bore for salt water is on the brow of a hill. A more copious fountain is found by boring at the brow of a hill, though there may be no appearance of salt for miles around, than can be found by boring to the same depth back of the hill on the plain. Strong salt water is generally found at a depth of from 170 to 800 feet, by boring on the hills; it gushes forth spontaneously, in some wells, from 6 to 10 feet above the surface without being exhausted. There are many salt wells on the Muskingham river, near Zanesville, and the salt sells at 50 cents per bushel.

Meteorite in Georgia.—The meteoric stone which fell in Georgia in May, 1829, weighed 36 pounds. The first thing noticed was a report like that of a cannon, next a whizzing noise, then something descending to the ground, and the noise produced by the fall. Those who saw where it fell ran to the spot, found a hole in the ground two feet deep, and perceived a sulphureous smell. On breaking the stone, it exhibited a metalic substance, resembling silver. The color of the interior is light ash grey, sprinkled with thousands of brilliant points of metalic iron. Parts of it are half vitrified, resembling imperfect glass.

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THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

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☞ Those to whom this prospectus may be sent, are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

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